THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (MATT. 24: 27).

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AFTER SIX MONTHS.

THE other day I received a letter from a friend, a non-"Mormon," asking me this question, "What do you think of it all after six months?"

It is just six months, to the day of writing, since my sister and I arrived in our new home, six months since first my feet trod Utah's sacred soil. I have journeyed much since then, have visited ward after ward, school after school, have been in the house of mourning, by sick beds, and in the midst of joy and gladness. I have mixed with "Mormons," Catholics, Presbyterians, and I now once again speak as I find things.

It is November in England, the month of fogs and damp, but here balmy and lovely as an ideal English spring morning. The evenings and early mornings are very cold, but during the day the sun shines bright and warm. Last week I gathered a large bunch of violets, and in the gardens chrysanthemums, snap-dragons, large daisies and marigolds are still blooming. The trees have put on their autumn dress of many colors, and many of the leaves have already fallen. But for this, one might fancy, without any stretching of the imagination, that it was spring. No rain has fallen for weeks. There is a little snow on the highest mountain peaks reminding us of the days that are to come; but at present the pure sunshine gives warmth and brightness and comfort to all around.

Utah is lovely. Not that it can compare with England, or Scotland, for beauty of scenery. To an English eye, accustomed to roving over hill and dale and well-wooded scenery, with shady lanes and hedges gay with hawthorn or wild roses, these flat valleys are decidedly monotonous, but the eye skims over these

and fastens on the mountains in the distance, and the monotony of the hill-less valley is lost in contemplation of the grandeur of these snow-capped heights, and an indescribable peace fills one's soul as bowing one's head one murmurs, "For the strength of the hills we bless Thee, our God, our father's God." It is good to be here, so good. And there are many spots of exceeding beauty, with which England has nothing to compare. One such spot is found in Salt Lake City. From the roof garden of the Hotel Utah can be seen a sight that would satisfy the most æsthetic taste.

We were in the city one day, and had stood and gazed at this magnificent building, had admired its beehive dome, lit with six thousand lights, when the desire seized us to go to the top, and from its superior height gaze outward on the city. No question is asked as you wander through its beautiful halls. The lobby is free to all comers. Here you may sit and read, or lie down and rest, or drink the sparkling waters that flow clear and pure from God's own mountains. But we wanted none of these things. We wanted to view the city, this much talked of, much maligned city, by night. We wanted to see it when the lights shone forth from the thousands of homes circling the foot of the mountains; we wanted to see the lights shining like fairy lamps through the trees. We entered the lift and were speedily transported to our desired haven. Hark! sweet strains of music greet our ears; plants of every description meet our eyes. Tables are set out in alcoves; dusky waiters flit here and there, carrying refreshments to those who have ascended to eat the food that perisheth, to the strains of sweet music. But this did not so much interest us. Who liked, might stay in the central part of that roof garden; our destination was farther still; right on to the very edge, where we could feast our eyes undisturbed upon the beauties that lay at our feet.

Ah! silently, with hearts too full for words, for a while we gazed on the scene before us—a veritable enchanted fairy-land. There lay the mountains. At their feet, and climbing their sides stood the city, lit with thousands of lights shining through the trees. The sight was grand, awesome. We gazed in silence, with hearts too full for words, and then a hand stole into mine, and a voice not quite steady, but with more than a suspicion of emotion in it said, "Oh, Mollie, aren't you glad you are here?" "Glad!" I answered, "I would not go back for all the gold in the Indies."

"Do you think there could be any mistake?" the voice continued; "doesn't it remind you of the hymn, 'High on the mountain top a banner is unfurled?'" "Yes," I answered, "and also of Isaiah 2: 2: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.' If this is not as near to the top of the mountains as man could live, then I would like to know where it is.

Mistake! no, there is no mistake, this is the place seen in vision by the prophets of old long ago. But come, let us go round to where we can see our Temple." Hand in hand, we walked, then sat in a recess and gazed on the beautiful spired building, and spoke of the day when we should be accounted worthy to pass through its portals and partake of its holy calm.

That day came to us both shortly after, and now we have been through the Temple and partaken of its purity and holiness. "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." That the prophets of old foresaw that the saints of God should do in these latter days, and truly their vision is verified this day, in the temples built by the "Mormons" to the glory of God.

Revelation has ceased, so the world says; but, then, the world has never been in a temple. 'Tis grand, holy, sacred, divine. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ah! holiness unto the Lord may well be written above its portals. Our elders visit that Temple before they go into the mission field. They are accused of many things, chief among which is immorality; and yet, before they enter that Temple, they are taught that no man guilty of immorality will ever enter the celestial kingdom of God. After they have been through there and obtained full power of the Priesthood, and authority to act in God's name, very few fall by the wayside, as far as morality is concerned.

I am here, right at the centre of things, and I can speak as I see. Then, you may ask, do you mean to say that the "Mormons" of Utah are perfect? No! I do not. Far from it, and sorry I am to say it. Perfection does not dwell here in the valleys of the mountains. I have met "Mormons" who are little better that the rest of mankind; "Mormons" who are just as careless about going to church as the rest of the world; "Mormons" who desecrate the Sabbath; "Mormons" who put the riches of this world before the things that are of God; "Mormons" who are thoughtless and careless. All these I have met, but I have also met "Mormons" who are serving God with every fibre of their beings and doing their level best to keep His commandments; but never yet have I met the "Mormon" who had dared defile himself with woman. The men here—that is the general rule—are as clean and pure as their sisters, and they glory in it. Oh! you people of the world, accustomed to sin as you are, I tell you it makes one's heart glow with pride and makes one bow one's head in thankfulness to God as one sees these "Mormon" boys with shoulders squared and head proudly raised, and note the calm, frank look in their eyes as they give you back glance for glance. An elder I know in England said to me the other day, "Mollie, my wife is as pure as an angel." "And you are pure as she," I answered. The light on his face was

good to see as he answered, "Well, I guess I am, or I would never have married her."

"What do I think of it all after six months?" Just this: This is none other than the gathering place of the children of God. The blessing of God surely rests upon the place, and the people who will not listen to the voice of God speaking through the "Mormon" elders to-day will perish. I find not perfection here, but I find a people nearer that goal than any other on earth, a people whose chief aim is to learn more of God and keep themselves pure and unspotted from the world.

My sister, not of our faith when we first entered these valleys, has now joined the Church. She has seen for herself, and her testimony is that while the saints of God do not all live as they should, still they are, as a rule, pure, and their not keeping the principles of the gospel does not affect those principles. These principles, as taught by the elders in Israel, are true.

Woods Cross, Utah. MOLLIE HIGGINSON.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held on Sunday, December 6th, 1914, in the Co-operative Hall, Downing Street, Manchester. There were in attendance: President Hyrum M. Smith of the European mission; Elders Arthur L. Beeley and J. M. Sjodahl of the Liverpool office; Elders Benjamin F. Hulme, Vern C. Woolley, Cleveland Curtis and Raymond S. Knight of the Liverpool conference; Elders James Andrews and James E. Davis of the Nottingham conference; Elder Earl B. Broadhead of the Bristol conference; Elders Elijah F. Spencer and W. Leslie Cocking of the Leeds conference; Elder Jesse L. Quinton of the Sheffield conference; President Charles A. White and fifteen traveling elders of the Manchester conference.

The morning session commenced by singing, "Come, O Thou King of kings." Prayer by Elder Oscar J. Bennion. Singing, "On the mountain's top appearing."

President Charles A. White delivered an address of welcome. He said, in part, that when a congregation of Latter-day Saints convenes for worship, there is a spirit present which you do not see in the congregations of the world. Most of the Latter-day Saints have a firm conviction that "Mormonism" is true. In the Church each member has work to do, for we are saved no faster than we overcome evil and temptation.

Elder Albert D. Clark then addressed the assembly. He said he knew that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of God. He read part of the 37th chapter of Ezekiel, and explained the meaning of the expressions, the "Stick of Judah," and the "Stick of Joseph."

Elders Louis P. Maughan and Charles L. Carlisle then rendered, "The morning breaks."

Elder James H. Vickers said the Church of Christ was built upon the rock of revelation. He referred to the words of several of the prophets, who teach that in order for man to keep in the right path, he must be led by God.

Elder J. M. Sjodahl, who was the last speaker of the morning session, read the first two verses of Hebrews 12, and explained the simile which the apostle there employs in order to encourage the Christians to be faithful to the end. He who runs the race in the arena is surrounded by a "cloud of witnesses," the spectators who fill the endless rows of seats, and he must put aside all that impedes his progress, and run patiently to the end of the course. We, too, the speaker said, are surrounded by a "cloud of witnesses," from the righteous Abel down to the last martyr for the truth; we, too, should run our race with patience and put away the sin "which doth so easily beset us." Victory, he added, cannot be gained without preparation, and for that reason the Lord has given us the ordinances, the laws and commandments of the Church, in order that by observing and keeping them, we may gain the victory and eternal exaltation.

Singing, "Now let us rejoice in the day of salvation." Benediction by Elder James E. Davis.

The afternoon session commenced by singing, "When first the glorious light of truth." Prayer by Elder Irvin Call. Singing, "Israel, Israel, God is calling."

President Charles A. White made a few remarks, after which the sacrament was administered by Elders Peter J. Peterson and Hans A. Davidson, assisted by Elders Richard H. Toolson and Marion M. Green.

Elder Irvin Call presented the general and local authorities, who were unanimously sustained; he also read a labor and statistical report of the past six months, which was accepted.

A solo was rendered by Sister Ada Duxbury.

Elder Louis P. Maughan, who was the first speaker, said he felt pleased to be in the world to preach the gospel. He explained how to find the Church of Christ. We should search for the same organization that existed in the days of Christ.

Brother Walter Roberts rendered a vocal solo.

President Hyrum M. Smith then addressed the conference. He said that the manner in which the Church of Jesus Christ of Latter-day Saints came into existence had caused the world to persecute its members. He explained that the Church of God existed for the advancement of mankind; it teaches principles of honesty, virtue and longsuffering. Anyone who is a persecutor is inspired of the devil. He gave a brief summary of the conditions under which Joseph Smith was placed while in his youth, and read from the Pearl of Great Price Joseph Smith's account

of his first vision. He said that in all periods of time, when the Lord had given commandments to men, the power of darkness had tried to lead men to destruction. The devil and his angels were always present to lead men astray. The Church of Jesus Christ of Latter-day Saints was not organized by man, but was originated by God, the eternal Father. He referred to the manner in which Christ chose His apostles, and the commission given to them. He likened the officers of the Church to members of the body, and said that as all are necessary for the perfection of the body, so in the Church of Christ all officers are necessary for the perfection of the Church. He said that the power of salvation is not found in a divided Christianity; it can only come in unity and love.

The meeting closed by singing, "What was witnessed in the heavens?" Benediction by Elder Charles L. Carlisle.

The evening session commenced by singing, "Come, all ye sons of Zion." Prayer by Elder Marion M. Green. Singing, "An angel from on high."

Elder Hans A. Davidson then spoke. "Mormonism," he said, embraces all that Christ taught. The churches of to-day have lost the spiritual religion which the Church of Christ should have. "Mormonism" comes forth with all the powers and authority which were made manifest in the days of Christ. Joseph Smith had been given the Priesthood after the order of the Son of God, and he had the same power that the Apostle Peter of old had.

Sister Lizzie Gleaves rendered a solo.

Elder Austin B. Hunter said that the elders were called to be ambassadors of Christ, and that they hold the authority to act in His name. He showed that the gospel has been one of repentance through all dispensations, and testified that he knew Joseph Smith to be a prophet of God.

Elder Marion M. Green pointed out that the world is falling into individualism. The people, he said, seek for things of this world, but neglect their spiritual welfare. He encouraged the saints to live their religion.

Miss Ethel Jackson rendered, "Abide with me."

Elder Arthur L. Beeley expressed himself as having enjoyed the conference immensely. He pointed out the necessity for a proper understanding of the importance of this life, and of adequately adjusting one's self to his environment. Referring to modern revelation he pointed out that man's origin was divine, for we are told that "we were in the beginning with the Father." He showed that the scientific dogma that man evolved from lower animal types was diametrically opposed to the revealed word of God, and therefore false, and said that the plan of salvation was the means devised by God whereby man could achieve exaltation throughout eternity. He bore a strong testimony to the truth of the gospel.

Closing hymn, "Abide with me." Benediction by Elder Oscar J.

Bennion. The singing was conducted by Brother Harry Smith Peart.

On Saturday, December 5th, 1914, at 5:30 p.m., President Hyrum M. Smith, Elders Arthur L. Beeley and J. M. Sjodahl met with the elders in Priesthood meeting. The time was spent by President Hyrum M. Smith, Elders Arthur L. Beeley and J. M. Sjodahl giving timely advice and valuable instructions.

IRVIN CALL, Clerk of Conference.

JOTTINGS BY THE FIRESIDE.

THE following extracts are from a communication to the *Star* by Brother W. Metcalfe, 1 Swinnow Street, Stanningley, Leeds, Yorkshire:

"Some of the pleasantest and happiest hours of my life, amid all the suffering I have gone through, have been spent by the fireside, and you, too, must also have had your enjoyments. We have our houses painted and make, if possible, the home winsome; why not also improve our firesides? Why not make them what they should be by banishing from them all that is unlovely, and adorning them with all that is amiable, cheerful and pleasing? When a family party, a fireside circle are all of one mind; when their love is without dissimulation and they abhor that which is evil and seek for that which is good; when they are kindly affectionate one to another with brotherly and sisterly love, in honor preferring one another; when they look to the same God and Savior unreservedly for salvation, and with that motto press onward in the paths of truth and righteousness, and with one heart and voice sing His praise, then they come nearer happiness than anything on this side of heaven. What the future may be we know not; let us be grateful to our heavenly Father for the present and the past.

"Try to make the fireside more perfect, even granting that in the home there is enough to meet ordinary wants. Let there be love, trust, purity and cheerfulness. Love means devotion to others and a desire to promote their happiness. Trust means a bond linking all together. Where distrust is there can be no happiness. There can be no perfect home without purity—purity of thought and purpose. Cheerfulness is the expression of love, trust and purity, and joy follows. Then there is example. Unless the example be good evil naturally follows. The pure man sets a good example because he cannot help it. A good tree brings forth good fruit. Our firesides will be cursed or blessed by the kind of characters we bring to them. Do not let us think our homes can be happy while our lives are impure, our thoughts sordid and our natures selfish, for it is impossible. Christlike characters make happy homes."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 17, 1914.

EDITORIAL.

KORIHOR, HIS INFIDELITY AND FATE.

THERE is, as is well known, a variety of infidelity termed "Agnosticism."

"Agnosticism" might be translated "knownothingism." It is the doctrine according to which man can know nothing for certain about religious truths in general, or more especially about the existence of God and the spiritual world, because of the limited capacity of the human mind, or the alleged insufficiency of the evidence. The Agnostic, while not denying the existence of a Supreme Intelligence, refuses to believe in divine revelation and affirms that man has simply made God in his own image, without knowing whether or not there is a reality and substance behind the idea he has formed. Whether the Great Cause to which the phenomena of nature must be traced is a person, a force, or absolute nothingness, the Agnostic says is unknown and unknowable.

Some have thought that this philosophy is of, comparatively speaking, recent origin. The name itself has become popular since the days of Ingersoll. But he did not originate or invent it. "Agnosticism" was a term first employed by Huxley, suggested by the supposed worship at Athens—the great center of culture of ancient Greece—of an "unknown God." But the philosophy itself, if so it may be called, was preached in America, among the Nephites, about two thousand years ago, seventy-five years before our era.

At that time peace and perfect religious liberty guaranteed by law existed in the Nephite republic. It was a Millennium in miniature. A lecturer whose name was Korihor took advantage of the liberality of the law and assailed the religious belief of the great majority of the people. He was a "Higher Critic," an Agnostic, and a scoffer. He denied that sin had come into the world through the transgression of Adam; he denied the atonement; he denied the inspiration of the prophetic word, and he railed against the servants of the Almighty, accusing them of tyranny, bigotry, and mercenary motives. "There is nothing new under the sun." Let us tell in a few words the instructive story of Korihor as recorded in the Book of Mormon (Alma 30: 6-60).

Korihor denied that Christ would come, and asserted that to believe in the prophecies concerning the coming of Christ was to

accept as true the "foolish traditions of your fathers." Nobody, he said, can know anything about the future. And as for a divine Providence, there is none, for every man prospers according to his genius, conquers according to his strength, and can do whatever he pleases without fear of punishment hereafter. Such were his doctrines, and it appears that he traveled and lectured on these topics, and, in all probability, made a great deal of money until he arrived at the end of his career.

Korihor, in the course of his journeys, came to the land of Jershon and lectured to the Ammonites, a colony of the Lamanites. These were not so liberal as the Nephites, and after one of his blasphemous addresses he was apprehended and taken before Ammon, the High Priest, who ordered him deported.

From Jershon he went to the land of Gideon. When the nature of his lectures became known in that country, he was taken before Giddonah, the High Priest and Judge, and given an opportunity to speak in his own defence. But so full of blasphemy and falsehood was his address that the judge did not even deem it worthy of a reply, but sent him to Zarahemla to be brought before Alma, the chief judge of the land.

Alma also gave him a hearing. But he grew more and more unreasonable in his ravings against the Almighty and His servants. Finally, he defiantly demanded a sign as a proof of the existence of God; whereupon Alma told him that he should have a sign. "I say that in the name of God ye shall be struck dumb, that ye shall no more have utterance." Scarcely had this sentence been pronounced when Korihor was struck dumb, and he wrote a confession that his infidelity was assumed. He did know, he wrote, that God existed, but he had entered the service of the evil one and gone forth to deceive the people, knowing that he was a deceiver. He asked Alma to pray for him, that the curse might be removed; but Alma, who perceived that there was no true repentance in his heart, refused to comply with his request. Deprived of the power of speech Korihor went about from house to house begging, and finally he perished, being trampled to death in a crowd in the land of the Zoramites. His influence ended with him, for the people recognized the hand of the Lord in the fate that overtook him.

The question might be asked, If God dealt thus summarily with this apostle of infidelity, and the effect was the conversion of many of his followers, why does not the Almighty perform similar signs in our day for the conversion of unbelievers?

The answer is, God has placed this instance of swift justice on record as a testimony to all men everywhere that the teachings of Korihor and his hypocrisy are displeasing to Him, and that final retribution will overtake blasphemers, even if they are not molested in this life. He does not repeat the testimony in each individual case. It would serve no purpose to do so. The Lord

permitted judgment to overtake Ananias and Sapphira, and placed it on record as an evidence to all men in all ages that falsehood and hypocrisy are heinous crimes. The warning is engraved on the pages of the New Testament, and stands there as a testimony against all who may choose to follow in the footsteps of those pretenders. In the same way the story of the awful sin of Korihor and its consequences is told in the Book of Mormon as a warning.

One great mistake of Agnosticism is this, that it takes for granted that we cannot know anything about God, a life hereafter, and spiritual things generally, because we do not know them fully. If this were true we should also be compelled to refuse to accept any proposition whatever, because there is nothing about which we can say that we know all of it. There is nothing in either the physical or spiritual world which does not, after all our study and thought, leave some question unanswered, some mystery unsolved. Our own existence is in many respects a mystery, but we do exist and we know it. We know that there is life, animal and vegetable; that there are forces such as electricity, magnetism, gravitation; but who knows what they are? It is so with the great questions of spiritual experience. If we have the Spirit of God, we know that God lives. We know, as Paul expresses it, that "Christ liveth in me," but we cannot explain it. We do not claim that finite mind can fully understand the Infinite, but we claim that we can see His power, His wisdom and love in the works of His hands; we claim that He has revealed the plan of salvation whereby man can reach eternal exaltation. This is the rock of eternal truth against which the waves of infidelity break in vain.

J. M. S.

HEROISM IN LIFE AS WELL AS DEATH.

We hear a great deal about bravery and heroism these days, and we generally think of the blood-bespattered battlefields as the scenes of valor and the dead and wounded as heroes. And this is perfectly right. Only he who possesses the qualities of heroes can, without fear, face the hardships, the sufferings, and the horrors of death at the hands of a furious enemy driven on to mortal combat, which are inseparable from war. The men who risk their lives and perish in the vortex of conflict willingly in defense of a great principle, deserve to have their names inscribed on the Roll of Honor.

But we must not forget that valor is found among the living, too. It would be a mistake to suppose that heroism consists only in being willing to die for one's country, or for a good and just cause. The country at all times needs men and women who are willing to live as well as die for it. No cause is promoted by martyrdom alone. Somebody must live for it, or it will perish with its martyrs, no matter how great and good it is.

There is a story in the current number of the *Youth's Com-*

panion about "Sam Daly's Donation." Sam was a colored Alabama farmer, with a large family and a mortgage. Most people would have thought that he had all he could do to take care of his own, without troubling himself about charity. But Sam did not see it that way. He took boys, one after another, from the juvenile court, gave them food and clothing, such as he could afford, and taught them to be industrious and clean in body and mind. In this way he served his fellowmen and his country just as truly as if he had laid down his life on a battlefield. He redeemed, all in all, two hundred and eighty-five young boys from a life of degradation. That is a splendid record. If others would go and do likewise, and make their life one of service, according to their means and opportunities, great results would follow, and they, too, would certainly be entitled to a place on the Roll of Honor.

If we have received the message of truth it is our mission to exemplify it in our lives and to impart it to others. Neither of these objects can be gained without earnest effort and exertion. As members of the Church we cannot be content with contemplating our own salvation; we feel it incumbent upon us to work for the happiness, prosperity and salvation of others. This is living for our fellowmen, our country. There are many who frequently talk about the progress of truth and predict its final victory, but they do very little actual work. They find fault with everything and everybody. They do not fail to see the weeds in the garden, but they never try to pull them up. They discover dust in every corner, but they are careful not to soil their hands removing some of it. They hear the call again and again, "Go ye also into the vineyard," but they always pass on as if this command did not concern them. There are others whose lives are freely and unselfishly given for the service of mankind. They deserve to be registered among the immortal heroes and heroines of the world, and they will certainly receive honor and glory on the day of final reward.

It takes genuine bravery to stand up for the right in face of opposition, even when persecution does not go so far as to open the prison doors, or to prepare instruments of torture or death. It takes both strength and courage to fight the corruption of the world and to put under subjection the promptings of the lower appetites. It takes the determination of a brave soldier to overcome evil with good, instead of yielding to the temptation to take revenge for every injury. Well has one said: "Hath any wronged thee? Be bravely revenged: slight it, and the work is begun; forgive it, and it is finished. He is below himself, that is not above an injury." There never was greater heroism exemplified among the children of men than when our Lord, in the indescribable agony of death on the cross and from the lowest depths of humiliation, cried out in behalf of His murderers, "Father, forgive them; for they know not what they do."

This is not a principle generally practiced, even if it is admired as a perfect pattern, an ideal. But it is one of the fundamental laws of the kingdom of God. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is heaven" (Matt. 5: 44, 45). Anyone who can comply with the spirit of that commandment is a hero in the kingdom of God.

J. M. S.

A REMEDY.

It is a matter of common observation that the human race is subject to hundreds of mental and physical diseases and ills which have filled the earth from time immemorial with untold misery, sorrow and suffering. The writer is not familiar with what is being done to combat disease in Great Britain. In the United States, however, there are, in addition to the large and efficient corps of bona-fide physicians and surgeons, at least twenty cults, or schools, or distinct systems for the treatment of disease. Each cult claims to be right, and each has its devoted followers. We pay out millions of dollars each year for patent medicines and fake "cures" which are worse than useless. People are wasting millions of dollars in a vain effort to regain health and alleviate suffering and misery.

Physicians tell us that every mental state affects digestion, circulation, respiration, excretion, and all the bodily functions upon which we depend for health. Sorrow, worry, grief, fear, anger, all affect our physical activities.

Who has not seen the large, robust, happy man, teeming with health, bubbling over with joy, filled with energy and inspired by the confidence born of success and prosperity? Who has not seen this same man suddenly lose weight, grow old, and become depressed and melancholy because of a reverse in business affairs, a death, the waywardness of a son or a daughter, or the weight of some other calamity? On the other hand, the depressed and careworn man, who has struggled under the crushing weight of financial difficulties, who has suffered loss and faced failure, and then suddenly finds success is often changed as by magic. The aged man grows young, the furrows and wrinkles disappear from his brow, he gains weight, his eye brightens, his step is firm. Indeed, his entire physical make-up spells success.

A noted American surgeon in Bellevue hospital declares that one half of the cases of cancer in women is due to jealousy, which causes congestion and thus poisons the body. Hence it is clear that one's mental condition determines the proper working of the bodily machinery.

"Cheerfulness and content," says Dickens, "are great beautifiers

and famous preservers of youthful looks." A merry heart and a clear conscience makes medicine needless, but a guilty conscience makes cowards and invalids. We are told that "As a man thinketh in his heart, so is he." Observation confirms the truth of the assertion. The mental state exerts untold influence over our physiological activities.

There are thousands of sickly and unhappy people in the world to-day who are suffering from guilty consciences because they have transgressed the laws of God. Man, through his inability to control his lustful thoughts and desires, and his failure to observe the "word of wisdom," or check his appetite for liquor and tobacco, has plunged himself and his offspring into sorrow and misery. Our hospitals and infirmaries are overflowing with people whose only excuse for being there is their disregard of the laws of righteousness embodied in the gospel of Christ. All the "faith healing," and cures, and patent medicines in the world cannot give them permanent relief. Thousands of men and women can never be well until they purge their minds of the cesspools of iniquity that abound therein, and clear their consciences of offense toward God and man. Men must repent if they would have health.

There is health and happiness in repentance. Genuine repentance brings peace and solace to the soul, and lifts from the mind the millstones of worry, fear, doubt and anxiety. It brings men into the proper relationship with the laws of God. Those who comply strictly with these laws are sound in mind and body. True repentance is the greatest remedy in the world for bodily ills. Men must turn from evil to good if they would have health. They must observe the Word of Wisdom. They must refrain from the use of tobacco, that dirty poison which is destroying the minds and undermining the health of millions of people; infesting the ranks of both sexes, and infecting all classes of society in every civilized nation in the world. In the United States alone tobacco is killing more men each month than met death in the recent *Hogue, Cressy* and *Aboukir* disaster. The pernicious habit is equally as widespread in Great Britain. Hundreds of apparently strong, robust young men are at present failing to pass the physical test for entrance into the British army. Many of those who have failed are asking themselves, why? Here is the solution. A considerable number of these failures are habitual smokers. Habitual smokers have weak hearts.

We must destroy Satan's most deadly and efficient engine of destruction—intemperance. Those who would have health must lead temperate lives. Intemperance is a far more effective producer of misery and sorrow than the sword or the canon. It has sent millions of souls to premature deaths, and is this very day laying the foundations for thousands of invalids. Men must think pure thoughts and lead moral lives. They must refrain from excesses, abolish the vulgar story, and blot out of their lives the

lust both in thought and deed. Immorality is the menace of the age. It is the blight of modern civilization and vies with intemperance in producing sickness and disease. Of all the deaths that occur, it is estimated that forty per cent is due to the lack of control over moral questions, a fact which brings home very forcibly the statement that the "wages of sin is death."

There is but one effective remedy—repentance. Thousands of unhappy souls would regain their health and become whole if they would but bring their minds into harmony with the laws of God and live accordingly. The mental state cannot replace a lost limb, nor restore the sight. Neither can it cure a genuine case of cancer, but it can do much. When we get in line with God's physical, mental, and moral laws, disease and the misery and unhappiness which accompany it will all but disappear. The vast majority of our physicians and nurses will no longer be needed. The hospitals and infirmaries and prisons will be practically empty. Then we shall truly live, and life will be a great and mighty dream.

Preston. VERN C. WOOLLEY.

THE LAW OF CAUSE AND EFFECT.

THERE is a law that applies to this life and that is seen every day. It has been in force since the foundation of the world. That law is the law of cause and effect. In our day we can see effects of causes that have operated long ago. We can see occurrences taking place the effects of which will follow sooner or later. Every cause has its effects, and for every effect there is a cause. The effect may follow the cause by but a moment, a week, a year, or even a million years.

To-day, in this conflict between nations, we see an effect of man's living; not in any one generation, but for many generations. Since the Latter-day Saints accept as the word of God the book known as the Book of Mormon, it is only reasonable that we quote from the same. In this book we read of a man by the name of Nephi, who was a prophet of God. This man of God, by the inspiration of the Holy Ghost and by the power of God made manifest in him, prophesied that the time would come in which the blood of the "great and abominable church would be poured out upon their own heads" (Read this prophecy in I. Nephi 22: 13). Now, to see who is referred to read the tenth verse of the fourteenth chapter, which makes mention of the fact that there are but two churches, and those who are not members of the one belong to the other. There is no neutral ground between them. The eleventh verse which follows shows how this one church, even "the great and abominable church," was to have "dominion over all the earth, among all nations, kindreds, tongues and peoples,"

and was to sit upon many waters. Also, Nephi saw that the members of the "Church of the Lamb of God" were few in number because of the wickedness of this other church.

It needs no theologian or philosopher to determine which of the churches is referred to by Nephi as the "abominable" one which would hold sway the world over. One acquainted with the religious history of nations, even to a small degree, is able to decide this question to a certainty. As a matter of fact, this "great church" is known to-day by many different names, and is not confined to any one sect or denomination, but rather, is a composition of all that do not belong to the "Church of the Lamb."

Latter-day Saints are thankful for the testimonies they have of the truth, and of the existence in these the latter days of the "Church of the Lamb," which has been restored in fulfilment of prophecy. You, of the world, who are our friends and who are not as yet numbered with the Church of Jesus Christ of Latter-day Saints, where do you stand? Remember that God has spoken His word and that His word faileth not, and that every word of every prophecy that has been uttered in times past by His servants the prophets have been, or will yet be, fulfilled, as also will those things which will still be uttered by His recognized servants.

Now to conclude, can you, reader, see in this present strife near at hand and also in other countries, Mexico for instance, anything that resembles a fulfilment of prophecy? Has the blood of the great and abominable church actually been "turned upon its own head?" Does it appear to you that Nephi spoke under the influence of a power superior to that of his own; or, in other words, was he a true prophet of God, if he prophesied in His name and the thing has been done as he said it would be done?

It is time that the world should break its fetters of sin, its vain worship and false doctrines which will never save a man's soul, and worship instead the true and living God. Do not say that God is not true and loving and cognizant of every one of His creatures, when He teaches them the great lesson of obedience, as is being done to-day, because "man's ways are not God's ways, and God's ways are not man's."

Nottingham. ALVIN B. WHITE.

ADVICES from Paris prophesy the permanent prohibition of the sale of absinthe and kindred alcoholic beverages in France as a result of the war. Transportation and the sale of absinthe were forbidden when the war began. The government has now supplemented its original order with another forbidding the sale of any alcoholic drinks. France is rated as the largest consumer of liqueurs. In 1912 a total of 1,541,406,000 gallons of wine were consumed in that country, and 70,903,000 gallons of alcohol.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for St. John, December 11th, 1914, per s.s. *Grampian*: From the British mission: Charles I. Wilson, Virgil B. Anderson, Paul L. Wilson, Elmer B. Dansie, James Andrews, James H. Vickers, Lorenzo E. Stoker, Louis K. Sims, Lorenzo R. Parker. A company of eleven emigrants took passage on the same ship, Elders Elmer B. Dansie, James Andrews and Paul L. Wilson in charge.

Baptisms.—On Saturday, December 12th, 1914, a baptismal service was held at 190 Sheffield Road, Barnsley (Sheffield conference), when eleven souls were added to the fold of Christ. Elders Joseph O. Stone, Lars E. Larson, Milton B. Maughan and Richard M. Johnson officiated.

A GIFT DIVINE.

A child, with cheek to match its hue,
Brought me a blushing rose one day.
Exclaiming, as he sped away,
"God sent it, with His love to you!"

He sent it me! My God! my King!
My heart stood still—then beat again,
New life flowed through each throbbing vein!
New light pervaded everything!

And now, whate'er I touch, or see,
Or use, or love—each joy of mine
As truly is a gift divine
As if an angel brought it me.

MARGARET D. WARD.

DIED.

ADAMS.—At Merthyr-Tydvil, South Wales (Bristol conference), on November 30th, 1914, George Adams; born February 3rd, 1825, at Newton, North Wales; baptized June 1st, 1850, by Elder Henry Harmon. Deceased was 89 years old, and died a faithful Latter-day Saint.

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